

CHAPTER VI.

ALL PAST TIME.

By the British Chronological and Astronomical Association,

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THIS association consists of a large and increasing number of chronologists and others, all of whom acknowledge one method in determining past time, viz., by the arbitrary but sure rule of astronomical cycles and measurements; in other words, by the movements of the orbs of the solar system, which originate and control time. There can be no other method for determining time correctly; hence, Chronology, which, like Astronomy, has been imperfect, is now systematized and is rendered an "exact science." It is Astronomy practically applied and enlarged — applied by making that science subservient to measurements of time instead of confining it to the less certain results of distance, and enlarged by calculating and classifying all past eclipses and transits, the former being associated, as they occur, with many great events of history, which render their periodical recurrence more impressive, interesting and useful to the intelligent mind.

The objects of the association are: To authoritatively maintain and make known the consensus of the science of time, thus definitely and correctly obtained; to remove the ignorance which exists amongst mankind through an imperfect knowledge of the elementary character of time, and to

systematize and simplify history, which, through the absence of scientific data, is misunderstood and sometimes doubted instead of being admired.

The work already achieved by scientific Chronology is a complete and absolute control of every day since history began and time was instituted on the earth, viz., from the world's epoch known as Creation, or the refabrication of the earth and the formation of moral man. The transactions of the association, which are continually issued, show how conclusively the definite character of that epoch has been obtained and how perfectly all astronomical phenomena proceed upon five lines of Lunar, Solar and Planetary time, from the first day of that period to the present time. Another great achievement of scientific Chronology is, that by the classification and enumeration of eclipses and transits they have been reduced to a system of great practical utility as metrical indicators for proving the whole or any fractional part of past time. This had long been wanted in order to settle controversy. There is yet a third achievement which is deserving of special notice, viz., the discovery of the beautiful and encouraging fact that all Biblical history is astronomical, being unalterable Lunar time, marked off in knots of seven days, and hence all the dates of Scripture fall with precision on the lines of scientific time like the cogs of a wheel. It thus becomes clear that the Book of Genesis, which gives us records of the earliest history of our race, is by its dates a marvelous compendium of the movements of planetary orbs and supplies that point of time which chronologists and astronomers had long been desirous of obtaining in order to verify all subsequent periods of history and celestial phenomena. Too much cannot be said of this splendid discovery.

Preface.

It will be evident to the readers of "All Past Time" that we are no longer dependent upon human opinion, and that the evidence we now have at our command is that of scientific testimony, research and demonstrated experience.

The additions to the present issue are:

1. Six pages showing how the calculations have been made for determining the date of the *first solar eclipse*. This section concludes with a diagram of all the past years as supplied by the eclipses. I have thought it better to do this, because it will be seen that when presented in clock-like form, it is not possible to extend or diminish the natural working of either of the three revolving cycles, any more than that of an ordinary meter or watch. I submit this diagram, which I have called "The Eclipse Chronometer," as most valuable accession to our astronomical knowledge and unquestionable proof of the length of time from its institution unto the first day of the year O to the present period. Only learned men can deny this accuracy, and I have no hesitation in saying, as a student of science, that it will beat out of the world all theories of prehistoric man. It is just as easy to disbelieve the records of a clock of wheels as to deny the cycles of eclipses. *Not a tongue can be used against them.* Reflection shows us the absolute certainty of the periods defined by eclipses, and as they corroborate the first and all succeeding epochs of history, that man were mad who contradicted them. They tell us what was the first day and year of time, and every recurring eclipse thunders, as the artillery of the heavens, the unalterable dates of Scripture history. Had any of the twelve dates of the first eight chapters of the Book of Genesis been one day different to what they are, they would have been disproved by the eclipses. To every intelligent reader, I would say that the more this is

thought of, the greater will be its splendor and importance.

2. The second important addition to the present issue comprises four pages of the intercalary periods of Scripture. As the Bible is the most ancient book in the world and its time purely astronomical, these four pages will be of great service to antiquarians, and full of interest to Biblical men.

3. Owing to many letters which teem upon me throughout the year, I have also given this year four pages of prophetic periods, treating in a scientific way of those fulfilled and those awaiting fulfilment. Upon one of these periods I desire to say a few words. We have during the past twelve months, for the first time, obtained a clear and definite understanding of the remarkable prophecy of the crucifixion as stated in Daniel 9: 25. Many able men have tried their hand at the solution of this period; but until Dr. Alder Smith, of Christ's Hospital Schools, London, took up the matter, the clear definition of the period "From the going forth of the commandment to restore and build Jerusalem unto the Messiah," was not known. We can now understand it to a day, and it is plain that every man who has any claim to intelligence, whether Jew or Mohammedan, will see that Jesus of Nazareth was the Christ.

4. Because the Book of Judges has been regarded as difficult to form into consecutive history, I have given its historical and astronomical time, to which three pages are devoted. These will be very useful in theological colleges, where "All Past Time" has many readers.

5. Sundry additions have been made this year, comprising: "The Sabbath Day not of Hebrew Origin," "The Scientific Accuracy of the Periods assigned to the Long Lives of the Patriarchs." Of the latter, I marvel to still find unlearned men giving their opinions on a subject of which they appear to know nothing. To determine whether these periods—either sepa-

rately or unitedly—are correct, we have only to see whether they carry the Solar Cycle forward, and particularly the Lunar Cycle, which supplies the order, character and succession of eclipses, and we then find the years assigned to the lives of the patriarchs are required with all the precision with which they are given. Theories fall when science advances.

In conclusion, I urge upon scientific and Biblical men the importance of using a longer period of time than one year, which is a very elementary standard of time for teaching science or history. It is better to use 651 years, a period which returns the eclipses in the same way as the vernal equinox annually returns the spring.

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[The writer has been thus particular in giving the origin and brief epitome of the author of this *Chronological work*, that the readers may be able to place a proper estimate (however skeptical they may be in regard to the author's views) on demonstrated facts in regard to Bible Chronology. We glory only in the truth: "Honor to whom honor is due."

COMPILER AND AUTHOR.]

All Past Time.

ACCURACY FIRST—ARGUMENT AFTERWARDS.

[As science advances theories collapse. "Facts the Foundation—Truth the Crown."]

"It would be difficult to explain in a book," said the late Lord Chelmsford, "what a clock is and what is its practical use, unless numerous diagrams were employed. But when the knowledge is obtained, supposing it had not been received early in life, the learner would smile at the simplicity of the construction, and be thankful all the days of his life for the useful information he had obtained." This is a good illustra-

tion of the position of every person who has unfortunately no knowledge of time as pointed out day by day by the revolving orbs of Heaven, which are in the precision of their movements, the originators and umpires of the moments and numbers of years; and when, after a few simple words of explanation, the learner comprehends the grand dial formed by the mechanism of the skies; when, indeed, the thought flashes into his mind which gives him the power to discern their common movements as he does the hands of a clock, and to listen to the voice of their periodical phenomena, such as eclipses and transits, as the repeating chimes from the Belfry of Heaven, he will feel that he has acquired a vast amount of practical information, that scales of ignorance fall from his eyes, and all history, hitherto unsystematized, or perhaps regarded as doubtful, will be portrayed as pictures before his admiring mind. He will regret that so much useful information has not been taught when at college or school, and that after all he has learned, his education in common and practical things, has been without a basis and incomplete. It is to give that information that the pages of this book have been written, the object of which is to teach, even to ordinary minds, that all past time can be known by astronomical measurements or periodical cycles. When these are pointed out—which are as simple as the dial of a parish clock—the reader will find that the statement that “this is an age of scepticism,” is only such because it is an age of ignorance; that the human mind having obtained an imperfect view of the domain of one or two of the higher sciences, has unnecessarily swerved from the lines of history. This is a common mistake, but we now find by the higher achievements of modern science, that what were supposed to be history’s weakest points, have become its strongest forts. Chronology has been an imperfect science,

but it is now the most exact of all sciences, and instead of being dependent upon individual judgment, it is now systemized by measurements as unalterable and arbitrary as the multiplication table. [Or the Throne of the Universe.] The result is, the same products are obtained by all men, and history has become a science. Astronomy has also been largely benefitted by this accession. It is now as much applicable to time as to objects of distance, and by the classification of eclipses and transits, which could not have been accomplished without the correct knowledge of time supplied by Chronology, its domain has been extended 4,000 additional years, and its phenomena systemized.

By my table of eclipses published in this book and endorsed by the British Chronological Association, the correct number of any year can be proved. For instance, we learn from Josephus that just before King Herod died (which from Roman history we know was in 3998 A. M.) there was a total eclipse of the moon. If the reader turns to the "List of Astronomical Years," by which all time is measured, he will find by this same eclipse what year was our 1880, because he will observe by the team of about 70 eclipses, given in the "Bird's Eye View of Eclipses of the Christian Era," that it always occurs in Line 2, or second year of each team extending over eighteen years and eleven days. As the Astronomical Years show that the team began in 3997, the eclipse when seen by Josephus was in 3998, our Lord being then nearly two years old as St. Luke tells us. The Astronomical years further show that in 5878 the team was again new, hence the eclipse was due in the following year, 5879, our 1879. It is in our Almanac for December 17, 1880, because we are a year in advance of correct time through erroneously beginning our year 1 on 4000, instead of 4001 A. M. What an amazing lot of foolish controversy would

be avoided if men proved all years by eclipses! A glance of the eye shows that this same eclipse was in the second year of Adam, and the years obtained from Scripture history require its occurrence in year 2 A. M.

Explanation.

There are three Solar Cycles in this book. No other has existed, . They are: 1—Antediluvian, giving the years from 0 to the end of 1721 A. M., formed of seven years. 2—Ancient Hebrew, from 1722 to the end of 3999 A. M., formed of fifteen years. 3—Christian Era, from 4000 A. M., which we compute as 1 A. D., to present time, formed of twenty-eight years. There is no Solar Cycle without weeks of Seven Days, and their existence proves that *unbroken weeks have come down to us from year 0*. They are formed by the dates found in history, two or three of which are quite sufficient to construct them by a natural enumeration of the seventh days in each of the twelve months of the year. They are really clocks. A Cycle is a wheel. Hence we speak of a "bicycle," a vehicle of two wheels. Applied to time, a cycle is a complete revolution, when the point of commencement comes round again. It is formed by the precise number of years which brings the same day of the week on the same day of the month. Hence it is not possible to write eight Antediluvian years, because the eighth year would be like the first, having the same dates of the month on the same days of the week. Like the first year (See Antediluvian Solar Cycle) an eighth year would be written 7, 14, 21, 28, as the dates of the seventh, or Sabbath days. It would be the same with every month, and the whole seven years of the Solar Cycle. Hence we have the evidence of arithmetical testimony that the Antediluvian Solar Cycle was a continued repetition of seven years, as ours is of

twenty-eight years. We obtain its commencement, Saturday, on the seventh of the first month, from Gen. 2: 2, 3, as the first seventh or Sabbath day.

These seven years as written are the dates of Sabbath or seven days consecutively produced by counting seven. Thus seven must be followed by fourteen, and so on. To prove that all the dates written from the twelve months of each year, are Sabbath days, we have only to remember that there can be no more nor less than 354 days in Lunar years, which was the ancient year, because it is formed by the revolutions of the moon. As the moon revolves around the earth in twenty-nine and one-half days, the twelve months of the year must alternately possess thirty and twenty-nine days in order to keep up her movements—twelve lunations or months (Moon-eths,) in a year. This is a system now followed by the Jews, Turks and Chinese, who use the original Lunar Year, the months of which are more astronomical than our Pagan, Solar year, which, although a perfect measure of time, can begin and end anywhere, and have months of irregular length. The Lunar year, and each month of the year, must begin with a new moon. If we then notice the alternate months of a Lunar year; always thirty or twenty-nine days, we must write the dates as given in the Solar Cycle. Thus—7, 14, 21, 28, for the first month. As there are thirty days in that month we have two left; therefore, as two and five are seven, the first Sabbath or seventh day of the second month fell on the fifth. (See the Antediluvian Cycle.) Then as this second month had the dates of the Sabbath as 5, 12, 19, 26, and contained twenty-nine days, there are three days left. These three and four make the first Sabbath of the third month to fall on the fourth of that month, and so on to the end of the year and Cycle. As the Cycle ends with twenty-nine, and there are no more days in

the month, the point for beginning another Solar Cycle of seven years is reached. It will hence be plain that as the years proceed in sevens, and we have the dates of the flood on the fifth year of the Cycle, the year of the flood falls on 1656, when taken in sevens and adding five. This is the year supplied in Gen. 5, as shown at the foot of the Cycle. Of course, the first year is reckoned 0.

The next thing to be noticed is that intercalary, or extra, days were required to make lunar years, which are formed of 354 days, equal to 365, which is the length of solar years. It is clear that this was always done by the Antediluvians by using seventy-seven days at the end of the Cycle—seven times eleven are seventy-seven—this is eleven weeks. The Lunar year is eleven days short of the Solar. This plan would not disturb the Sabbath day. When it did, just a week would be taken, because we find Biblical time has all been made Solar. The Lunar year was divided by the ancients into weeks and days, but not the Solar, which was to them as a period; but if they had omitted to bring up the shorter Lunar year of 354 days by taking up eleven extra to make it up to 365, the seasons of the year would have soon been reversed. That these extra days were most carefully observed by the Antediluvians is proved by the application of the Lunar Cycle hereafter explained, and that such intercalary days were used at the end of the Solar Cycle of seven repeating years is evident from the dates of the Flood. Noah went into the ark on the first day of the Solar period, which in the fifth Lunar year—the Solar having begun eleven days later in the second, third, fourth and fifth—had got so late as to begin that fifth year on “the 17th of the second month.” It is very interesting to observe this. We get a peep into Antediluvian affairs. The time would doubtless be one of great festivity. It was also a Sabbath day,

and Noah left the ark at the end of the Solar year. By using seventy-seven days at the end of the Cycle its dates were never disturbed, and the Lunar and Solar years began on the same day with the commencement of each Solar Cycle. In this way, also, the dates of Creation were reinstated, viz., Sunday the first day and Saturday the seventh. That the dates of the Sabbath days were always the same as those on the Solar Cycle—indeed, *men cannot alter lunar years without moving the moon from her orbit*—is proved by the previous 120th year occurring on the *self-same day*, that is, of the week and date of the month as Noah's diary informs us (Gen. 7: 13). These are all matters of history. [And God said let there be lights in the firmament of the Heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. . . . And God made two great lights; the greater light to rule the day and the lesser light to rule the night. He made the stars also. Gen. 1: 14-16.]

Like the line of history, all the lines of Astronomical Time were formed by working backwards from the present period. They could be obtained in no other way. Much could be said of their power and companionship for proving an important fact, that nothing can be added or taken away from the years of history. For instance, if an eclipse takes place on May 10th, it indicates that a certain number of years has occurred to bring it up to that date. But if it occurred on the 10th of June, we should know that forty-two years had been omitted by history, because the date would not coincide with the year. Again, we cannot run away with the eclipses without taking the transits with us. To add a month to an eclipse, we should have to push the sun forward in her orbit, in order to reach the only place opposite to the node of Venus where we can see her in transit, and Venus also would have to be driven

onward with an accelerated motion to reach her node. In fact, we cannot take an hour out of one of the Five Astronomical Lines of Time without disturbing every orb in the universe. Before these lines of time all history must bow and every man be dumb.

The First Line of Time.

HISTORICAL DATES AND PERIODS, SCRIPTURAL AND SECULAR.

The B. C. is the true one, before 3996, and the letters refer to the years of the Ancient Hebrew Solar Cycle. ☉ denotes Eclipse No. 1., Line 1., and astronomical measurement.

A. M.		B. C.
○	Creation of the World. ☉.....	3996
Antediluvian History from Gen. 5:—		
Seth was born when Adam	was 130 years old.	
Enos do Seth	" 105 "	
Cainan do Enos	" 90 "	
Mahaleel do Cainan	" 70 "	
Jared do Mahaleel	" 65 "	
Enoch do Jared	" 162 "	
Methus'lh do Enoch	" 65 "	
Lamech do Methuselah	" 187 "	
Noah do Lamech	" 182 "	
Gen. 7:11. Flood came when Noah	" 600 "	
	Add—	
1656 Flood—5th year Antediluvian	1656	
Solar Cycle.....		2340
Add from Gen. 11:—		
Arphaxad was born after the Flood	2 years.	
Salah was born when Arphaxad	was 35 years old.	
Eber do Salah	" 30 "	
Peleg do Eber	" 34 "	
Reu do Peleg	" 30 "	
Serug do Reu	" 32 "	
Nahor do Serug	" 30 "	
Terah do Nahor	" 29 "	
Gen. 12: 4 compared with 10: 32		
shows that Abraham left Ur in		
Terah's year.....	204...	
	Add —	
2082 a Table, Ancient Heb. Sol.	Total 2082	
Cycle.		

And Ex. 12:41 compared with Num. 33:3 shows it was 15th of seventh month, Tuesday. 1914

A. M.

B. C.

2513	<i>l</i>	The Exodus, Tuesday, 15th of the 7th month, at "the end of 430 years" * ☉.....	1483
2992	<i>k</i>	Foundation of Solomon's Temple laid in the 480th year afterwards, I. Kings 6: 1, on Monday, 2d of 2d sacred month Zif (8th civil month.) (See 2. Chron. 3: 3.).....	1004
3000	<i>d</i>	Dedication of Solomon's Temple, Wednesday, 7th, 1st civil (7th sacred) month.....	996
3029	<i>c</i>	End of Solomon's reign of 40 years. (Foundation of Temple was his 4th).....	977

The reader will see that by the above two tables we clearly arrive at the year 2082 A. M. He will next observe that from the middle of the year to the middle of 2513 was "the end of 430 years," or the 2513, mentioned in Exod. 12: 41, and from thence to the foundation of Solomon's Temple, "480 years," (I. Kings 6: 1) we reach 2993 for that event in Solomon's 4th year. Hence as he reigned 40 years we take the 4 off and add 36 to 2993, which makes 3029 when he died. This is the shortest and the most simple way of carrying on the chronology. The year 2082 was table *a*, the first on the Solar Cycle; Exodus year was table *l*, in both years the self-same day of the week and date was Tuesday, 15th of the 7th civil month (or legal month according to law.)

The reign of Saul, the first Hebrew King, was 40 years. David reigned the same number of years. The italic letters refer to the year or table of the Solar Cycle.

3029	<i>c</i>	Rehoboah ascended and reigned 17 years. 2 Chron. 9: 31 and 12: 13-16.....	967
3046	<i>e</i>	Abijah ascended and reigned 3 years. 2 Chron. 12: 16 and 13: 2.....	950

* Observe the words, "to the end," otherwise from the first day of the date to first day of 430 years afterwards would not reach 2513. Moses was a good chronologist. He would probably have mentioned 7th month, 2082, but it was now 1st sacred. (See Ex. 12: 2.)

- 3049 *b* Asa ascended and reigned 41 years. 2 Chron. 14:1 and 16:13. 947
- 3090 *d* Jehosaphat ascended and reigned 25 years. 2 Chron. 17:1 and 20:31. 906
- 3115 *n* Jehoram sole king. He had previously shared the throne with his father for four years. 2 Chron. 21:1 and 19:20, also 2. Kings 8:16. He thus reigned 8 years, but chronologically 4. The passage of 2 Chron. 21:19 is not a good translation. The meaning is that Jehoram died in the intercalary days at the end of two full years (solar and lunar), table *c* of the Solar Cycle. It is a common expression and a splendid way of dating accurately when the historical event allows it. 881
- 3119 *c* Ahaziah ascended and reigned 1 year. 2 Chron. 22:1-2. 877
- 3120 *d* Athaliah, a woman, usurped power (2 Chron. 22:12) for six years. "In the seventh year" (23:12) Joash was proclaimed; that was 7th of his life. See also 2 Kings 11:1. 876
- 3126 *j* Joash, ascended in his seventh year and reigned forty years, 2 Chron. 24:1. He died in the intercalary days of 3170. See margin of 24:23; the year of the Solar Cycle was table *i*. Again a splendid date. By such precise dating we cannot miss the true years. 870
- 3166 *e* Amaziah ascended and reigned twenty-nine years, 2 Chron. 24, 27 and 25:1. 830
- 3195 *d* Uzziah, or Azariah, ascended and reigned 52 years, 2 Chron. 26:1, 3. 801
- 3247 *k* Jotham ascended and reigned 16 years, 2 Chron. 27:1. 749
- 3263 *l* Ahaz ascended and reigned 16 years, 28:1. 733
- 3279 *m* Hezekiah ascended and reigned 29 years, 29:1. 717
- 3308 *l* Manasseh ascended and reigned 55 years, 33:1. 688

HEBREW HISTORY.

A. M.		B. C.
3363	<i>g</i> Amon ascended and reigned 2 years, 33:20, 21. ☉	633
3365	<i>i</i> Josiah ascended and reigned 30 years, 34:1.	631
3395	<i>i</i> Jehohaz ascended and reigned three months when he was dethroned by Necho, King of Egypt, 2 Chron. 36:1-4. (See Egyptian History.)	601
3395	<i>i</i> Jehoiakim ascended and reigned 11 years, 36:5, when he met with a miserable end by the army of Nebuchadnezzar.	601
3406	<i>e</i> Jehoiachin, a youth was placed on the throne, but was also deposed like his predecessor and carried to Babylon, From the middle of this year, 70 years of Captivity began. See Captivity and Ezekiel's years.	590
3406	<i>e</i> Zedekiah was made king by Nebuchadnezzar, and reigned 11 years. See 2 Chron., 36:11.	590

INTERESTING EVENTS.

3416 *o* Jewish monarchy ended and temple burned. The events were as follows: In the ninth year of Zedekiah, which ended on the middle of 3415, table *n*, on Sunday the tenth day of the fourth civil month, which was the tenth sacred, Nebuchadnezzar pitched against Jerusalem. See 2 Kings 25:1, Jeremiah 39:1 and Ezekiel 24:1. The seige lasted nearly to the end of the next year 3416, table *o*, for on Friday, the 9th day of the 4th (10th civil) month, there was no bread left, and all the Hebrew men of war fled in the night between the two walls via the King's garden. They ran across the plains toward Jericho, but were overtaken by the Chaldeans and the king and his sons made prisoners. The city was thus broken up, and Zedekiah being taken before Nebuchadnezzar, his sons were slain in

his presence, after which his eyes were put out. In the next month, which was 5th sacred, namely on Thursday, the 7th, the Babylonian army began to burn the city. On Sunday, the 10th, the temple built by Solomon was in flames. The king's house and all the great buildings were consumed by fire and the walls of the city were leveled to the ground. These events should be followed on the Solar Cycle. They are all astronomical time, but if the foregoing years of the patriarchs had been recorded as one less or more, these dates could not be proved by the Solar Cycle, nor by the eclipses and transits. For the sake of extreme accuracy of detail, I must state that the history viewed upon the Solar Cycle—which is the proper course—shows that the year 3415 was the latter half of Zedekiah's 9th and the first six months of his 10th. In like manner, 3416 was last half of his 10th and first six months of his 11th.

In the next year, 3417, the eclipses were ☉ No. 1 and ☉ No. 2, in the beginning of the 3d and 10th Lunar months, producing the dates of the week, as shown by the Solar Cycle and mentioned in recording the historical events. There would also be a transit of Mercury in 3406, when Zedekiah ascended.

For the continuation of the First Line of Time the reader must turn to the several books of Scripture history in the parts of this work, such as Ezekiel, Ezra, Zechariah, Haggai, Esther and Nehemiah. In these books we have a continuation of accurate history, as will be seen by the use of the letters indicating the table or year of the Solar Cycle. By noticing that the Solar Cycle consists of 15 years, it must begin when the

A. M.

years alternately end with 2 and 7, and also by affixing a letter to each year of the cycle, it is impossible to miss any day of time.

The other books of Scripture as given in this work, also corroborate this First Line of Time in the same way so that we have proof after proof of the accuracy of All Past Time.

3569 *c* The last Biblical date, and Solar Cycle, brings the First Line of Time down to a reference to the intercalary days of 3569 A. M., which was 427 B. C., and the 23rd year of Artaxerxes (see also "Persian Kings.") Therefore, from this point of time we deal with uninspired testimony, but it is voluminous, as it is supported by secular and monumental history; nevertheless, the letter or table of the Solar Cycle will always supply the correct year.

We have also the eclipses, records of which start from 3101 A. M., or 903 B. C., (old calculation) which was 101 years after Solomon dedicated the Temple, and this eclipse line is again corroborated by the transits of Venus and Mercury.

Of all secular history, we will take that of Rome as being most straight forward and well adapted for the continuation of this First Line of Time. The first year of Rome was 3246 A. M., table *j*, and Jesus Christ was born in the 750th year of Rome, 3996 A. M., and also table *j*. We, therefore, for the sake of brevity proceed as follows:

3246 <i>j</i>	1st year of Rome completed, the foundation being in 749 B. C.....	750
3441 <i>j</i>	One hundred and ninety-fifth of Rome.....	555
3636 <i>j</i>	Three hundred and ninetieth of Rome.....	360
3831 <i>j</i>	Five hundred and eighty-fifth of Rome.....	165

A. M.

B. C.

3996 *j* Seven hundred and fiftieth of Rome.3996 *j* Jesus Christ born, at the end of the 3rd civil month, our December.3997 *k*3998 *l*3999 *m*4000 *n* First year of Christian Era completed, commencing with the 4th month.4001 *o* Second year of Christian Era.4002 *a* Third year of Christian Era.

CHRISTIAN ERA.

Now that we arrive at our own years, all our difficulties commence, because our years are unscientific and do not begin with the proper month, which according to ancient history and astronomical science *should be at the end of September*, a proper period for the introduction of man when the fruits of the earth were ripe. ["And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1: 29.] The reader must give his careful attention in order that we may land correct time upon our Solar Cycle. It will already be seen that we are wrong in computation, thus 4002 is not our year 2, because we foolishly began with 4000 instead of 4001, that is to say, we commenced the Christian Era in the last year or the third millennium, instead of the first of the fourth. This blunder follows us through every year, so that 1878 A. D. is not 5,878 A. M., but 5,877 was the first three months of our 1878 and nine months of our 1879.

To land the Ancient Hebrew, Solar Cycle on our Solar Cycle of 28 years, the following table is constructed:

A. M.	A. D.	A. M.	A. D.	A. M.	A. D.	A. M.	A. D.	A. M.	A. D.	A. M.	A. D.
4002	3	4317	318	4632	633	4947	948	5262	1263	5577	1578
4017	18	4332	333	4647	648	4962	963	5277	1278	5592	1593
4032	33	4347	348	4662	663	4977	978	5292	1293	5607	1608
4047	48	4362	363	4677	678	4992	993	5307	1308	5622	1623
4062	63	4377	378	4692	693	5007	1008	5322	1323	5637	1638
4077	78	4392	393	4707	708	5022	1023	5337	1338	5652	1653
4092	93	4407	408	4722	723	5037	1038	5352	1353	5667	1668
4107	108	4422	423	4737	738	5052	1053	5367	1368	5682	1683
4122	123	4437	438	4752	753	5067	1068	5382	1383	5697	1698
4137	138	4452	453	4767	768	5082	1083	5397	1398	5712	1713
4152	153	4467	468	4782	783	5097	1098	5412	1413	5727	1728
4167	168	4482	483	4797	798	5112	1113	5427	1428	5742	1743
4182	183	4497	498	4812	813	5127	1128	5442	1443	5757	1758
4197	198	4512	513	4827	828	5142	1143	5457	1458	5772	1773
4212	213	4527	528	4842	843	5157	1158	5472	1473	5787	1788
4227	228	4542	543	4857	858	5172	1173	5487	1488	5802	1803
4242	243	4557	558	4872	873	5187	1188	5502	1503	5817	1818
4257	258	4572	573	4887	888	5202	1203	5517	1518	5832	1833
4272	273	4587	588	4902	903	5217	1218	5532	1533	5847	1848
4287	288	4602	603	4917	918	5232	1233	5547	1548	5862	1863
4302	303	4617	618	4932	933	5247	1248	5562	1563	5877	1878

The above A. M. years are a continuation of those annexed to the Hebrew Solar Cycle of 15 years, and began each cycle, being table *a*.

HISTORICAL AND SCIENTIFIC SUMMARY OF ALL PAST YEARS FROM CREATION.

The following is a clear summary of all years since time was instituted at Creation Period down to the end of 5876 A. M., which was September, 1878 A. D. :

	PAST YEARS.
246 Antediluvian Solar Cycles of 7 years each, from year 0 to 1721, inclusive. (See Antediluvian Solar Cycle and following page of first years of each cycle).....	1721
152 Ancient Hebrew Solar Cycles of 15 years each, from 1722 to 4001, inclusive. (See Ancient Hebrew Solar Cycle and following page of first years of each cycle.).....	2280
125 Ancient Hebrew Solar Cycles of 15 years each, brought forward from 4002 to 5876, inclusive. (First Line, of Time, showing Ancient Hebrew Solar Cycle synchronized.).....	1875
Total, end of.....	5876

The foregoing summary is the production of historical records and dates. A Solar Cycle cannot be broken by jumping off one to another before one is complete, nor can a year be broken. It must, both for the sake of seasons and dates, be completed before another is begun.

The following are the chief reasons why we cannot use the Solar Cycle of twenty-eight years belonging to the Christian Era: In the first place there is no succession, as our year begins with January, the fourth month of the true year [September]. To illustrate this great disadvantage, let it be supposed that a man is measuring a piece of timber, and after marking off several feet he stops and begins somewhere further on. This breach would preclude him from giving the true length of the timber. In the second place, we jumped eleven days in the year 1752, which was making another hole in our cycles of time. And in the third place, we thrice omit a day in every 400 years. With chasms like these, increasing as time goes on, our Solar Cycle is a worthless thing for measurement.

Respecting the astronomical or scientific character of these 5876 years, the reader must refer to eclipses, the Lunar Cycle, the transits of Mercury and the transits of Venus, which produce precisely the same number of years either taken in parts, that is, from period to period, or as a whole.

It is this extreme accuracy and minuteness of detail, obtained by Solar Cycles, that excludes the requirement of *such a crutch as the Julian period*. A good chronologist never requires such a support.

It is a great fact, and ought therefore to be stated, that no dates are scientific, but those found in the Scriptures. They are all a simple succession in the chain of time from the first day, and no man can alter that succession. Every date in the Bible falls upon the proper year of the Solar Cycle, and the

correctness of the year is shown by the fact, that every Antediluvian Solar Cycle must have for its last figures 0, 7, 4, 1, 8, 5, 2, 9, 6, or 3, and every ancient Hebrew Cycle 2 or 7. By observing this, we could see in a moment if any year was erroneously on the Cycle or wrongly dated.

IMPORTANT SUGGESTIONS TO ALL NATIONS.

The perfect succession of years from the point of time when history began shows the preference which must be given to the use of the A. M. years as a true succession of time. For this reason I hope that if the world reaches the conclusion of the present century, men will consider themselves sufficiently advanced in intelligence as to abolish the A. D. year, which is irregular, owing to proceeding from 3996, 4004, and 4000 and that for the purposes of systematizing both history and astronomical science, we shall amend our present humiliating errors.

The subject commends itself to all nations. The present unscientific system is increasing our difficulties as time rolls on, and therefore it is easy to see that there is a time coming when the present mode of observing the years will be altered. I would suggest that when the nineteenth century is completed mankind should take up the correct system and true succession of years by starting what would be Wednesday, Jan. 1st, 1901 A. D., as still 1900 until we reach October, which historically and scientifically is the first month of the true year, Sept. Then on Wednesday, October 1st, start with the year as 5900 A. M., and ever afterwards begin the year with that month. If this be done, all eclipses and transits will "strike the years for us like the bell of a parish church clock, and we shall be restored to harmony with the movements of the orbs around us, for which purpose we are told that their motions are designed.

DATES OF THE SABBATH DAYS DURING THE DELUGE, 1656

A. M., OR 2340 B. C.

By J. B. Dimbleby, Lecturer on Bible Chronology, and the discoverer of the form and length of the ancient year; also discover of the Antediluvian and Ancient Hebrew Solar Cycles, and first enumerator of all the eclipses before Christ;

The Lunar year 1656 (the Flood year) began with the third day of the week, Tuesday; hence, the fifth of the month would be the first Sabbath day (Saturday) of that year. To prove this, see first month of "Antediluvian Almanack for 1656" and compare it with the fifth year of the "Solar Cycle of the Antediluvians," which was the Flood year. The dates of this fifth year are the natural succession of seventh days from the first year of the Cycle, in writing out which we unconsciously enumerate nine dates of the Flood derived from the seventh day in the first year, by regularly assigning thirty and twenty-nine days alternately to the months. As the dates all come round again on the same day of the week after seven years, 1656 must be the fifth year of the Cycle, and the fifth day of the month the Sabbath day in a direct line from the first Sabbath in Eden shown in Creation year.

<i>The Solar Period of 365 days from b to i, see Gen. 7: 11, and 8: 14, the time Noah was in the Ark.</i>	1st month	5	12	19	26	<i>The Lunar Year of 354 days, and distinguished from the Solar Period by di- visions of months, weeks and days.</i>
	2nd "	..	..	3	10 ^a	17 ^b	24
	3rd "	..	..	2	9	16	23
	4th "	..	..	7	14	21	28
	5th "	..	..	6	13	20	27
	6th "	..	..	4	11	18	25
	7th "	..	..	3	10	17 ^c	24
	8th "	..	..	1	8	15	22
	9th "	..	..	7	14	21	28
	10th "	..	..	5	12	19	26
	11th "	..	..	4	11 ^e	18 ^f	25 ^g
	12th "	..	..	2	9	16	23
The year ended on the 6th day of the week,								<i>The Lunar Year of 354 days, and distinguished from the Solar Period by di- visions of months, weeks and days.</i>
Part of Year 1657, Noah's 601st.								
	1st month	1 ^h	8	15	22	29
	2nd "	6	13	20	27 ⁱ	

The reader will find this table more plain a few pages further on.

REFERENCES:—*a* Genesis 7: 1 with 4; *b* 7: 11; *c* 8: 4; *d* 8: 3 (the 150 days after 40 of rain ending on the 190th day of the Flood, must fall on the Sabbath day, the 29th of the 8th month); *e* 8: 6 (the second 40 days began 8: 5, viz., 221st to 260th day of the Flood, immediately on their expiration the dove was sent out the first day, which unquestionably rose from the Ark on the Sabbath day); *f* 8: 10, the dove sent out the second time; *g* 8: 12, dove sent out the third time; *h* 8: 13, New Year's day (Lunar) and Sabbath day; *i* 8: 14, earth all dried, end of Solar period of 365 days, and Noah leaves the Ark.

The above nine Sabbath days come down in unbroken weeks from the creation of man and the first Sabbath in Eden, the first day of that week being a triple alliance—the Lunar year of 354 days, the Solar period of 365 days, and astronomical Lunar Cycle all starting together 1656 Solar years before the Flood—a splendid and marvelous event and a great scientific fact, verified by all eclipses.

EXAMPLE of the commencement of the Solar year during seven years, after which the years again repeated their dates:

1.....	In 1652	the Solar period began on 1st day of 1st month.*		
2.....	In 1653	do.	12th	do. do.
3.....	In 1654	do.	24th	do. do.
4.....	In 1655	do.	6th day of 2nd	do.
5.....	In 1656 (Flood)	do.	17th	do. Gen. 7: 10-13.
6.....	In 1657	do.	28th	do. do.
7.....	In 1658	do.	10th day of 3rd	do.

[*1st month, 15th of September.]

The intercalary days required to make the Solar period again begin with the Lunar year would be seventy-seven, or eleven weeks introduced at the end of each seventh Lunar year, and without interfering with the regular succession of the Sabbath day. (See Antediluvian Solar Cycle.)

A perfect calendar of the full year (like the form of those

given of our own years in pocket books and sheet almanacs) of any year since Creation, upon which it will be seen that the dates of the Bible fall in their proper places in a line from Eden, and in strict conformity with astronomical data, down to Acts 20: 6, 7, or from thence to the present year, can be had.

The Lunar year is more scientific than the Solar year. It is strictly governed by the motions of the moon, which by revolving round the earth in $29\frac{1}{2}$ days, requires that the months should alternately possess 30 and 29 days to keep up with her 12 monthly revolutions. Counted in this way, it will be seen that the dates above given are 7th days. Thus: 5 and 7 are 12, as shown in the 1st month. As there are 4 left after the 7th day, 26th, 3 more days in the second month must be the next 7th or Sabbath day. At the end of the second month (which has 29 days) there are 5 days left, and therefore, 2 more days in the 3rd month must be Sabbath days again.

[SEE TABLE ON FOLLOWING PAGES.]

THE FLOOD PERIOD—ONE YEAR AND TWO MONTHS—1656-7, A. M.

DAY. DATE.	MONTH 1.	FLOOD DAY.	DAY. DATE.	MONTH 2.	FLOOD DAY.	DAY. DATE.	MONTH 3.	FLOOD DAY.
3	1 [Oct. 15th] New (lunar)		5	1		6	1	
4	2 Year's Day. The Solar		6	2		7 Sat. 2	2	14
5	3 year was a period not		7 Sat. 3	3		1	3	15
6	4 divided into days, and		1	4		2	4	16
7 Sat. 5	5 would begin this year		2	5		3	5	17
1	6 [a fifth one on the Solar		3	6		4	6	18
2	7 Cycle, as is evident by		4	7		5	7	19
3	8 its dates,] on the 17th		5	8		6	8	20
4	9 of second month—Oc-		6	9		7 Sat. 9	9	21
5	10 tober.		7 Sat. 10	10	Prepare to enter the Ark	1	10	22
6	11		1	11	(Gen. 7: 1) and end of	2	11	23
7 Sat. 12			2	12	40 days' grace from 1st	3	12	24
1			3	13	day of the Lunar year—	4	13	25
2			4	14	a sign to Nineveh.	5	14	26
3			5	15		6	15	27
4			6	16		7 Sat. 16	16	28
5			7 Sat. 17	17	Storm and rain begin	1	17	29
6			1	18	(Gen. 7: 10-13) Noah	2	18	30
7 Sat. 19			2	19	"shut in." It was the	3	19	31
1			3	20	beginning of the new	4	20	32
2			4	21	Solar year, and in the	5	21	33
3			5	22	midst of all its festi-	6	22	34
4			6	23	ties. They were all	7 Sat. 23	23	35
5			7 Sat. 24	24	"eating and drinking."	1	24	36
6			1	25	(Mat. 24: 38.)	2	25	37
7 Sat. 25			2	26	[It seems that here Noah	3	26	38
1			3	27	enters upon his typical	4	27	39
2			4	28	rest; all the earth now	5	28	40
3			5	29	hushed in silence.]	6	29	41
4					[4 Sabbaths in 2d month.]	7 Sat. 30	30	42
								43
								[5 Sabbaths in 3d month.]

THE FLOOD PERIOD—ONE YEAR AND TWO MONTHS—1656-7, A. M.

MONTH 4.		MONTH 5.		MONTH 6.	
DAY.	DATE.	DAY.	DATE.	DAY.	DATE.
1	1	2	1	4	1
2	2	3	2	5	2
3	3	4	3	6	3
4	4	5	4	7 Sat.	4
5	5	6	5	1	5
6	6	7 Sat.	6	2	6
7 Sat.	7	1	7	3	7
1	8	2	8	4	8
2	9	3	9	5	9
3	10	4	10	6	10
4	11	5	11	7 Sat.	11
5	12	6	12	1	12
6	13	7 Sat.	13	2	13
7 Sat.	14	1	14	3	14
1	15	2	15	4	15
2	16	3	16	5	16
3	17	4	17	6	17
4	18	5	18	7 Sat.	18
5	19	6	19	1	19
6	20	7 Sat.	20	2	20
7 Sat.	21	1	21	3	21
1	22	2	22	4	22
2	23	3	23	5	23
3	24	4	24	6	24
4	25	5	25	7 Sat.	25
5	26	6	26	1	26
6	27	7 Sat.	27	2	27
7 Sat.	28	1	28	3	28
1	29	2	29	4	29
[4 Sabbaths in 4th month.]		[4 Sabbaths in 5th month.]		[4 Sabbaths in 6th month.]	
44		73		103	
45		74		104	
46		75		105	
47		76		106	
48		77		107	
49		78		108	
50		79		109	
51		80		110	
52		81		111	
53		82		112	
54		83		113	
55		84		114	
56		85		115	
57		86		116	
58		87		117	
59		88		118	
60		89		119	
61		90		120	
62		91		121	
63		92		122	
64		93		123	
65		94		124	
66		95		125	
67		96		126	
68		97		127	
69		98		128	
70		99		129	
71		100		130	
72		101		131	
		102			

THE FLOOD PERIOD—ONE YEAR AND TWO MONTHS—1656-7, A. M.

MONTH 7.		MONTH 8.		MONTH 9.	
DAY. DATE.	FLOOD DAY.	DAY. DATE.	FLOOD DAY.	DAY. DATE.	FLOOD DAY.
<i>April.</i>		<i>May.</i>		<i>June.</i>	
5 1	132	7 Sat. 1	162	1 1	191
6 2	133	1 2	163	2 2	192
7 Sat. 3	134	2 3	164	3 3	193
1 4	135	3 4	165	4 4	194
2 5	136	4 5	166	5 5	195
3 6	137	5 6	167	6 6	196
4 7	138	6 7	168	7 Sat. 7	197
5 8	139	7 Sat. 8	169	1 8	198
6 9	140	1 9	170	2 9	199
7 Sat. 10	141	2 10	171	3 10	200
1 11	142	3 11	172	4 11	201
2 12	143	4 12	173	5 12	202
3 13	144	5 13	174	6 13	203
4 14	145	6 14	175	7 Sat. 14	204
5 15	146	7 Sat. 15	176	1 15	205
6 16	147	1 16	177	2 16	206
7 Sat. 17	148	2 17	178	3 17	207
1 18	Ark rested this Sabbath. 148	3 18	179	4 18	208
2 19	"And the Ark rested in 149	4 19	180	5 19	209
3 20	the seventh month, on 150	5 20	181	6 20	210
4 21	the 17th day of the 151	6 21	182	7 Sat. 21	211
5 22	month, upon the 152	7 Sat. 22	183	1 22	212
6 23	mountains of Ararat." 153	1 23	184	2 23	213
7 Sat. 24	(Gen. 8:4.) 154	2 24	185	3 24	214
1 25	Another nail in a sure 155	3 25	186	4 25	215
2 26	place: we are right in 156	4 26	187	5 26	216
3 27	our computation.] 157	5 27	188	6 27	217
4 28	158	6 28	189	7 Sat. 28	218
5 29	159	7 Sat. 29	End of 150 days of preva- 190	1 29	219
6 30	[4 Sabbaths in 7th month.] 161	lence of waters. (Gen. 7:24.)	[5 Sabbaths in 8th month.]	2 30	[4 Sabbaths in 9th month.] 220

DAY.	DATE.	MONTH 1.	FLOOD DAY.	DAY.	DATE.	MONTH 2.	FLOOD DAY
7 Sat.	1	(October.)	Covering of	2	1	November.	339
1	2		the ark removed. New	3	2		340
2	3		Year's day, and the	4	3		341
3	4		601st of Noah. (Gen.	5	4		342
4	5		8:13.) Face of the	6	5		343
5	6		ground was dry.	7 Sat.	6		344
6	7			1	7		345
7 Sat.	8			2	8		346
1	9			3	9		347
2	10			4	10		348
3	11			5	11		349
4	12			6	12		350
5	13			7 Sat.	13		351
6	14			1	14		352
7 Sat.	15			2	15		353
1	16			3	16		354
2	17			4	17		355
3	18			5	18		356
4	19			6	19		357
5	20			7 Sat.	20		358
6	21			1	21		359
7 Sat.	22			2	22		360
1	23			3	23		361
2	24			4	24		362
3	25			5	25		363
4	26			6	26		364
5	27			7 Sat.	27	Noah came out of the	365
6	28			1	28	ark. All earth dried.	
7 Sat.	29			2	29	Gen. 8: 14.	
1	30	[5 Sabbaths in 1st month.]	338			[4 Sabbaths in 2d month.]	

PERIOD OF THE FLOOD CONCLUDED.

It will be seen by the figures on the right that Noah was in the Ark the full Solar period of 365 days, and the incidents of the Flood occurred on nine Sabbath days, the Lunar month having, as now, alternately thirty and twenty-nine days.

It is interesting also to observe that as the dates of the Flood are true Solar time proved by the Lunar Cycle, as those of 1656, the years given us in (Gen. 5:) as the births of the patriarchs, coupled with the 600 years of Noah, amounting also to 656 years, are a marvel record of historical accuracy, and not the "poetry" or the legendary "tales" which some rash and unscientific writers have called them.

As a chronologist, I feel a difficulty in finding words to express my admiration of the original or Antediluvian form of years. A Lunar cannot be played with as we play with our Solar year. It was formed by the phases of the moon, which, like a great clock in the firmament registered, when new, the beginning, and when full, middle of month, and was beyond the reach of human power to alter a moment of time. It was a Divine appointment when time was instituted in Eden, in breaking away from which we have involved ourselves in a host of complications which must ever increase as time goes on. The original, or Antediluvian Solar Cycle of seven simple astronomical years, is another feature of the Lunar year which has the stamp of Divinity. Like the number of the days of the Lunar year, the Solar Cycle contained 354 Sabbath days, and when the intercalary days were added, the Sabbath days were 365, like the number of days in the Solar year. The years of Enoch, 365, seem to proclaim the same grand astronomical facts of which Noah's detention in the Ark was another symbol. As an unalterable period of time, the Lunar year continued in use from Creation to the destruction of Jerusalem, and, indeed, is now observed by the Jews, though they are plainly wrong in the way in which they have twice sought to recover the true computation of years. In fact, as scientific men, we cannot get away from the truths of the first Chapter of Gen. It bears the stamp and superscription of Deity, and as the beginning of time it is a chain which no man can sever without driving the spheres of Heaven out of their courses. As a chronologist and an astronomer, I am obliged to continue the use of the Lunar year. It is simple and makes half its own calculation. All the Sabbath days of this work are the seventh days of the astronomical line from Creation.

The Antediluvian Solar Cycle (showing the dates of all Sabbath days.) The first or Creation year on this Solar scale

ANTEDILUVIAN SOLAR CYCLE, SHOWING DATES OF ALL THE SABBATH DAYS.

	Creation.	2d Year.	3d Year.	4th Year.	5th Year.	6th Year.	7th Year.
1st month	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25
2d "	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23
3d "	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29
4th "	2 9 16 23	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27
5th "	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30	5 12 19 26
6th "	6 13 20 27	2 9 16 23	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24
7th "	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30
8th "	3 10 17 24	6 13 20 27	2 9 16 23	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28
9th "	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27
10th "	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23	5 12 19 26	1 8 15 22 29	4 11 18 25
11th "	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24
12th "	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23	5 12 19 26	1 8 15 22 29

is year 0, and the second year like the second hour of a clock, is one. We count our age this way as past time, but only the first seven years of this cycle count as six.

The seventh or Sabbath days of the intercalary period would be: 7, 14, 21, 28, 35, 42, 49, 56, 63, 70, 77.

The cycle is proved by the "self-same day" of the week falling 120 years back on the same day the Flood began. See Gen. 7: 13, and compare with Self-Same Day in Ex. 12: 41.

Patriarchs seem to have been the keepers of the calendar, dating their year from New Year's day. See Gen. 8: 13.

The unalterable construction of this Solar Cycle is seen as follows: It is seven Lunar years of 354 days each, or twelve revolutions of the moon. As the moon completes a revolution round the earth in $29\frac{1}{2}$ days, the Ancients alternately used 30 and 29 days for their month in order to keep up with

her movements, and thereby begin each year as well as every month with a new moon. If we therefore commence to put on a piece of paper each seventh day, we shall write all the figures here printed. Thus the fourth seventh, or Sabbath day in the first month, is twenty-eighth. As we have two days to spare, they make the first Sabbath of the second month to fall on the fifth of the month. When we have in this way written seven years we shall find that we can write no more, because the dates come round again. An eighth year would be like the first. This is the meaning of a Solar Cycle. We shall also find that we have unconsciously written nine of the Scriptural days of the Flood, viz., in the fifth year and the first two months of the sixth year. The Flood, we are told in Gen. 5, was 1656 A. M. Let us see if these dates were: If we look at a following page, giving the first year of each Cycle, or seven years, we see that 1652 was the first year; therefore 1653 would be a second, 1654 a third, 1655 a fourth, and 1656 a fifth year. The dates then of the fifth year proved the Flood to have occurred in 1656. Now see Gen. 5:

Seth was born when Adam.....	was	130	years old.
Enos do Seth.....	"	105	"
Cainan do Enos.....	"	90	"
Mahaleel do Canian.....	"	70	"
Jerod do Mahaleel.....	"	65	"
Enoch do Jerod.....	"	162	"
Methuselah do Enoch.....	"	65	"
Lamech do Methuselah.....	"	187	"
Noah do Lamech.....	"	182	"
Gen. 7:10-13-Flood came when Noah ..	"	600	"

1656 or 2340 B. C.

We here find that Scripture history and true science agree. But the most grand proof is, all the eclipses we now see necessitate the occurrence of the *Total Eclipse* No. 43, line 12, in

1656 A. M., which again requires No. 1 at Creation. (See Antediluvian Eclipses and list of Astronomical Years.) We can next apply a stern test to prove these years were made up to Solar periods. As the year is eleven days short of the Solar, the seasons would in twenty years be reversed and the dates of the seventh days of the first year get into the second. To prevent this great dilemma, the nations using the Lunar year employed extra days, called "intercalary." Seven times 11 are 77. The Antediluvians could use no less, and further, their dates show that they used them at the end of each seventh year, and thus began anew, their Solar Cycle as at Creation. This would not disturb the regular observance of the seventh, or Sacred Sabbath day, because seventy-seven days are just eleven weeks. Now that they did this is evident from the fact that the 133d Lunar year is the Solar year also.

The moon is also new on the same day after nineteen Solar years. This is known in astronomy as the Metonic or Lunar Cycle, and to apply it we must square seven with nine.

It is certain then that by putting in the extra (intercalary) days at the end of the cycle, the Lunar and Solar years began together; not exactly so, as at the end of two cycles they have put in an extra week, because fifteen years require 171 intercalary days. This is a beautiful scientific test of the precise Solar length of the Antediluvian years, an unquestionable *demonstration* of the true historical character of the book of Genesis, and the Divine origin of time.

[*Illustration.*—A mechanic makes two cog-wheels, and makes the cogs and spaces between the cogs equal, so as to have the one wheel match into the other; he makes one wheel to contain a given number of cogs, say, No. 1, 60; he makes the other No. 2, enough smaller so as to admit of just 59 cogs

and proportionate spaces. He now puts the wheels, or cycles, if you please, together, and chalks a cog and a space that are in mesh and in line with the center of the two wheels. He next commences to give wheel No. 2 revolutions; he turns it once round and finds that it lacks just one cog of matching into the chalked space previously made; but if he continues to revolve the wheel until he has made as many revolutions as there are cogs in the wheel No. 1, he will find his chalk marks match again. So it is with these cycles.]

HOW ANY MAN CAN PROVE THE DATE OF CREATION AND THE FLOOD.

The annexed page (the Antediluvian Solar Cycle) has brought me hundreds of letters of congratulation. It gives, even to a child, the means of proving the historical record of the creation of the present order of things of the world and the year of the Flood. The simple way of doing this is as follows:

First reckon up the years of the world when each of the patriarchs was born, as given us in Gen. 5. The line is consecutive from father to son, and the years are tabulated under the Solar Cycle, where they produce a total of 1656 as the Flood Year.

Look next at the Antediluvian Solar Cycle. It contains seven years and cannot be longer or shorter, because seven years bring round the day of the week upon the same date of the month. This is the meaning of a Solar Cycle or cycle of days produced by the sun. The figures are the dates of the seventh or Sabbath days of each month, and they could never alter. Thus the first month of the first year of each cycle had always its Sabbath days on the 7th, 14th, 21st and 28th of the month. Indeed, every figure of the Solar Cycle is the consecutive date of the seventh day. The years are Lunar and therefore the months have alternately 30 and 29 days. This arrange-

ment is now observed by the Jews, Turks and Chinese, and has the moon new on the first day of each month, because the moon makes its revolution round the earth in $29\frac{1}{2}$ days, so that by borrowing the half-day from every other month the moon was like a great clock in the sky—new at the beginning and full in the middle of the month. A boy when blindfolded and bearing in mind that Lunar months have alternately 30 and 29 days, could repeat all the figures of the Solar Cycle, and he would unconsciously mention nine of the ten dates of the Flood in the fifth year of the cycle and the two first months of the sixth year. This proves that the fifth year was the Flood year.

We have next to see whether this fifth year of the cycle ever became 1656. It did, and the proof is as follows: As the cycle is seven years, 236 cycles are 1652. Therefore, the first year of the cycle would be 1652, and the second 1653, the third 1654, the fourth 1655, and the fifth (the year we are looking for) would be 1656. In this fifth year we have the Flood dates, as shown in a previous page giving the dates of the Deluge.

N. B.—The reason why 1652 was a first year of the cycle and not the last is, Creation year is 0, as is the first of a life.

As we can now precisely determine the accuracy of the year of the Flood, we can with the same astronomical precision find the date or first day of Creation. It is manifest that this was Sunday, the first day of the week, as observed at the present time, the first day of the month, and the first year of the Solar Cycle, or, in other words, 1656 years before the Flood. We cannot have one date without the other. It is the Solar Cycle which gives us the power to determine both, and let it be remembered that the Lunar Cycle is a high scientific way for showing that the Solar Cycle has been carried on correctly.

It is still more satisfactory to know that every day of the

Solar Cycle is required by the Eclipse Cycle, the working of which in its "tell-tale," or progressive character, shows the necessary consecutive years, and like the two transit lines of time, supplies the day of the week which each year has begun. These are all explained.

From the epoch of Creation, to the end of September, 1883, A. D., was 5882 years. As this is a period determined by Five Lines of Astronomical Time, we cannot alter it, without altering the motions and orbits of the planets. *They are a clock whose wheels we cannot reach.* How precise and continuous are its movements.

We must admit that one of the impressive and brilliant features of Creation is the high scientific character of its date. We cannot suppose that the date was given by the writer merely to show that there was such a date. What did the Antediluvians, or Moses who quotes from their records, know about the transits of Mercury? We must accept the date as a reference to an event, in the same way as the birth of a child. The events are stated to be a reconstruction of the face of the world (this is the least construction we can accept) and the introduction of intelligent and moral man, because the same writers who give us the date inform us that before Adam "THERE WAS NOT A MAN TO TILL THE GROUND." Some men say that Adam was the head of a new race. But if the writers of Scripture are so marvelously correct with the dates, ought we not give them credence for the facts which they supply? Besides this, it is evident that the date has been carried on consecutively, and if the events were not correct, it would not be possible to record anything which the early generations of men would know was not true.

Men should be aware of teaching what is speculative, be-

cause experience shows that as true science advances it has often destroyed theory and brought its advocates to shame.

TABLE OF EACH FIRST YEAR OF THE ANTEDILUVIAN SOLAR CYCLE.

The following are 7th years and therefore the first of each successive Cycle of Seven:

*0	259	518	777	1036	1295	1554	1813
7	*266	525	784	1043	1302	1561	1820
14	273	*532	791	1050	1309	1568	1827
21	280	539	*798	1057	1316	1575	1834
28	287	546	805	*1064	1323	1582	1841
35	294	553	812	1071	*1330	1589	1848
42	301	560	819	1078	1337	*1596	1855
49	308	567	826	1085	1344	1603	*1862
56	315	574	833	1092	1351	1610	1869
63	322	581	840	1099	1358	1617	1876
70	329	588	847	1106	1365	1624	1883
77	336	595	854	1113	1372	1631	1890
84	343	602	861	1120	1379	1638	1897
91	350	609	868	1127	1386	1645	1904
98	357	616	875	1134	1393	1652	1911
105	364	623	882	1141	1400	1659	1918
112	371	630	889	1148	1407	1666	1925
119	378	637	896	1155	1414	1673	1932
126	385	644	903	1162	1421	1680	1939
*133	392	651	910	1169	1428	1687	1946
140	*399	658	917	1176	1435	1694	1953
147	406	*665	924	1183	1442	1701	1960
154	413	672	*931	1190	1449	1708	1967
161	420	679	938	*1197	1456	1715	1974
168	427	686	945	1204	*1463	1722	1981
175	434	693	952	1211	1470	*1729	1988
182	441	700	959	1218	1477	1736	*1995
189	448	707	966	1225	1484	1743	2002
196	455	714	973	1232	1491	1750	2009
203	462	721	980	1239	1498	1757	2016
210	469	728	987	1246	1505	1764	2023
217	476	735	994	1253	1512	1771	2030
224	483	742	1001	1260	1519	1778	2037
231	490	749	1008	1267	1526	1785	2044
238	497	756	1015	1274	1533	1792	2051
245	504	763	1022	1281	1540	1799	2058
252	511	770	1029	1288	1547	1806	2065

Each of the years enumerated above began on the first day of the week, *our* Sunday, having *their* first Sabbath on the 7th day, Saturday. They are, therefore, all table 1 of the seven

repeating years or Solar Cycle, showing the dates of the Antediluvian Sabbaths. Those marked thus * also commenced a sevenfold Lunar Cycle—a beautiful scientific proof that the years were made Solar. The Lunar Cycle being a measure of the 19 years, to work it upon a scale of 7 years, it must be used sevenfold—7 times 19 are 133—hence, the expiration of each 133 years, reproducing the dates of Creation week and year, is an unquestionable demonstration that the shorter Lunar years were lengthened to the Solar years by adding extra or intercalary days.

To find 1656, the Flood year, it will seem that 1652 was a first year or on the Solar Cycle, therefore, Table 2 is 1653, Table 3 is 1654, Table 4 is 1655, and Table 5 is 1656.

It will be seen by the annexed table of Sabbaths of every seven years, which form the Solar Cycle or repeating years of the Antediluvians, that they are backed up to the times of Creation, namely, 1656 years before the Flood; that the first Sabbath was the seventh day of the first month of the first year. Hence it is plain that time was instituted in Eden, and that the date of Creation is a historical and scientific fact.

It will be seen by the Solar Cycle on the previous pages that the dates of the Deluge always come round again on the same days of the week when the year was the fifth of the Cycle, or sevenfold series. Taking 1652, which the annexed table of first years supplies, the fifth of the Cycle is 1656, having the same dates for Sabbaths as those printed in black type, with Scriptural references in the explanation of the nine Sabbaths in Noah's diary of the Deluge. How beautiful is this. It proves that the dates of Creation and the Deluge are historical facts, and the *Bible* the *Log Book* of the *World*.

These seven years are not originally written in the simple order as printed. They were worked backwards from the

Flood. Having first found the true form of the Deluge here, the next step was to obtain the Solar Cycle by ascertaining how many years elapsed before the dates repeated themselves on the same Sabbath days. When this was done the years were backed in sevens, and it was found that they exactly took in 1656 years obtained in Gen. 5, and began the first Sabbath in Eden on the 7th day of the first week and first month.

The Lunar Cycle being 19 Solar years (a period of 235 lunations when the moon is again new at the same time and place), we have a beautiful scientific proof that the Antediluvians carefully added the extra intercalary days, otherwise it could not fall on the first year. These are great scientific facts. What Creation was, this work does not undertake to say, but it was the Divine institution of time and the origin of man—Adam's years are the progress of time.

NOTE—The Lunar Cycle being 2 hours and 4 minutes longer than 19 Solar years does not interfere with the computation of years.

The Lunar Cycle.

THE SECOND LINE OF ASTRONOMICAL TIME. HISTORY SYSTEMIZED.

A Lunar Cycle—sometimes called Metonic Cycle in honor of Meton, its discoverer—is a period of 19 tropical years, or 19 years, two hours, four minutes, when the same new moon occurs. Thus, if a man saw the moon new, apparently resting on the top of a distant church spire, and the clock struck nine in the evening, he might see the moon new again 19 years afterwards at four minutes past eleven and in the same position. The period is a measure of time, 325 lunations which will gage All Past Time by measuring it off as a man might measure off a ferkin of wine with a standard pint jug.

Apply this to the Antediluvian Solar Cycle and it will show

that every 133d year was the same as the first year, that is beginning with Sunday and having Saturday on the 7th day of the month.

The process is fully explained in the page Table of First Years of each Antediluvian Solar Cycle, showing that to square 7 with 19 we must take the Solar Cycle sevenfold. Thus 7 times 19 are 133. Every 133d year is in that year marked *, and it falls on a first year. If it fell on any other year it would show that the patriarchs had not kept correct time, or had not properly observed the intercalary days.

METHOD FOR PROVING THE YEAR.

The following is an astronomical method for proving the year of the FLOOD:

7 cycles of 19 years are 133 A. M.			
14	do	do	266 "
21	do	do	399 "
28	do	do	532 "
35	do	do	665 "
42	do	do	798 "
49	do	do	931 "
56	do	do	1064 "
63	do	do	1197 "
70	do	do	1330 "
77	do	do	1463 "
84	do	do	1596 "—————1596
			1 cycle of 19 years 19
			1 do do 19
			1 do do 19

Table 2 of Solar Cycle was year.....1653

Hence, table 3 was 1654, table 4 was 1655 and table 5 was 1656, upon which we find the dates of the Flood, in Gen. 7 and 8; and from Chap. 5, we find the Flood year was 1656.

The above is historical time, or years A. M. They would be one less if we start year 0 as 1.

This Lunar Cycle proves all periods of history. It settles the doubts of men respecting the length of the years of the

patriarchs. We find that they were Solar, and that, although the Ancients only divided the Lunar year into weeks and months, yet they observed the annual revolution of the sun as a Solar period, the precise length of which they have known and observed better than we have.

The fifteen years or the Ancient Hebrew Solar Cycle are also proved by the Lunar Cycle, and show us that there has not been a day lost or added improperly since time began. Fifteen times nineteen are 285, therefore every 285th year is the first of the Solar Cycle, having Saturday on the seventh of the month as at Creation. It works in this way down to the present year, giving us a simple and unquestionable proof that the unbroken weeks of seven days have come down to us from Eden. It could not be otherwise with Lunar years which no man can alter if he tried. The Lunar Cycle is the natural production of Lunar time: We cannot fool or muddle about the Lunar year as we have done with the Solar periods. It is the production of the motions of the moon, and being sternly astronomical, we cannot alter it any more than we can the multiplication table. The eclipses and transits would mock us if we touched the Lunar Cycle, the Second Line of Astronomical Time. Alas ! They mock us now because we inherit *Pagan* time. We assign dates to them with which they have no proper concurrence.

Any history to which the Lunar Cycle will not apply must be rejected as spurious. That of Babylon and also that of Assyria are good, and have a close relationship to Scripture; but Chinese history is purely mythological earlier than 1796 A. M. which was soon after the dispersion from Babel.

Neither can any system of chronology be worth attention which is incompatible with this and other systematic scientific measurements. It is supreme folly to put 30 years into a Lunar

Cycle of 19 years, which must be done if the hap-hazzard systems of Hales and Deutch are followed. Of all the old chronologists Usher was the truest. His line of history commences 4004, instead of 3996 B. C., the true year of the Nativity, as chronologists now admit. Allow Usher these eight years and the length of his time is correct, but for want of a scientific system, he could not adjust some of the Biblical dates.

The great advantage of the Lunar Cycle is that it absolutely determines the precise succession of years and days. For instance, the Ancient Hebrew Solar Cycle began with 1722, hence, every 285th year must be the same as the first as to the dates of the Sabbath days. If the historical dates show that this was not so, it would be sure proof of a departure from a true consecutive record. It will also be seen that the first year of the Cycle always alternately ends with 2 or 7. Antediluvian time has this systematic precision by the Lunar Cycle in lengths of 133 years. This is grand work! Instead of doubting we must admire!

It will thus be seen that the Line of Time which I give in this book is one determined by astronomical data, and cannot be controverted. It is indeed supported by five astronomical lines and extends from Adam to the present time. All lines telling the same story. Nothing is left to the individual judgment. It is that known as the Hebrew version; but this is because it is the only one which bears the test of the controlling dates of Astronomical Cycles. As such it must hold its place whatever else may be stated concerning Chinese mythology. It is very remarkable that where reliable Chaldæan, Chinese, or Egyptian history commences, it is close to the period known as the Dispersion. Before this the tradition of these nations states that they were governed by gods, which is a reference to the patriarchs whose long lives and position entitled them to be

regarded as "Sons of God." My close and careful investigations show me that prior to the Dispersion there is no history, monumental or otherwise, except that obtained through the Hebrews. The epoch of Menes, which commenced the dynasties of Egypt, drawn up by Manetho, the priest of Heliopolis, three centuries B. C. began after the Dispersion. Thus we have:

The Scriptural Account, about.....	1770 A. M.
Beginning of Chaldean history.....	1770 "
Chinese history, the Hia.....	1796 "
Egyptian Epoch of Meno.....	1896 "

The Hebrew text gives us no precise dates for the Dispersion, but it is easy to see that it was rather better than a century after the Flood. The Babylonian cuneiform (wedge shape) tablets are copies of records made by the Accadians, who used the cuneiform system of writing and built the great cities of Chaldæa mentioned in Gen. 10:10, as Accad, etc.

I am, therefore, of opinion that as these Chaldæan, Chinese and Egyptian histories commence with the Dispersion, the mythological references are fragmentary allusions to the patriarchal period, which for its great scientific character we are bound to accept. Manetho states that the government of the Egyptians was first by gods; the Chinese state that they were ruled by gods and god descended men, and the system of time they keep is Lunar like that of the Antediluvians, Chaldæans, Ancient Babylonians and Hebrews; and it is also claimed that the great Pyramid of Egypt was built by Cheops, who flourished 120 years after the Dispersion.

THE ANCIENT HEBREW SOLAR CYCLE.

The Solar Cycle of fifteen years appears to have succeeded that of the Antediluvians in the beginning of 1722 A. M., which is 360 years before Abraham's call. It is so perfect that it supplies the days of the week for all the Biblical dates from that

period, and gives the dates of the old Sabbath days (Saturday) up to the present time.

The months have thirty and twenty-nine days alternately. The 13th or intercalary month at the end of each third year, has thirty-four days, except the middle intercalary period, table *i*, which has 35 days. Properly only thirty-three days (3 times 11,) are wanted to make the Lunar year of 354 days equal to the Solar year of 365, but the extra six days are necessary to float the full Lunar year, or motions of the moon, on with the Solar period.

As an astronomical table it is unequalled. Neither the Ancients nor we can alter it. There can be *no other* seventh days (Saturday) than those that are upon it, and this is the reason why it is verified by all the Biblical dates from Abraham.

In using this Solar Cycle for Biblical purposes the seventh month must always be called the first of the year (according to Divine command, Exodus 12:2), from the exodus of the Israelites in the seventh month 2513 A. M., table *L*. Therefore, seventh sacred month is the first civil month, the eighth sacred month is the second civil month, and so on. The intercalary month had no number. There is no Biblical date upon it, although the dates of Scripture run through it with scientific accuracy. As a civil regulation the Jews probably thought it would show a want of obedience to mention an intercalary date, and for this reason also Moses has given us no dates for Scripture history prior to the institution of the sacred order of the months, excepting those of the Flood.

HOW TO FIND THE YEARS.

The year given on the margin of the Bible is found by subtracting the B. C. year from 4004. Thus, 1491 from 4004 is 2513 A. M., the exodus.

The following were first years of this Solar Cycle of the

MO.	a.	b.	c.	d.	e.
1st	7 14 21 28	3 10 17 24	6 13 20 27	3 10 17 24	6 13 20 27
2d	5 12 19 26	1 8 15 22 29	4 11 18 25	1 8 15 22 29	4 11 18 25
3d	4 11 18 25	7 14 21 28	3 10 17 24	7 14 21 28	3 10 17 24
4th	2 9 16 23	5 12 19 26	1 8 15 22 29	5 12 19 26	1 8 15 22 29
5th	1 8 15 22 29	4 11 18 25	7 14 21 28	4 11 18 25	7 14 21 28
6th	6 13 20 27	2 9 16 23	5 12 19 26	2 9 16 23	5 12 19 26
7th	5 12 19 26	1 8 15 22 29	4 11 18 25	1 8 15 22 29	4 11 18 25
8th	3 10 17 24	6 13 20 27	2 9 16 23	6 13 20 27	2 9 16 23
9th	2 9 16 23 30	5 12 19 26	1 8 15 22 29	5 12 19 26	1 8 15 22 29
10th	7 14 21 28	3 10 17 24	6 13 20 27	3 10 17 24	6 13 20 27
11th	6 13 20 27	2 9 16 23 30	5 12 19 26	2 9 16 23 30	5 12 19 26
12th	4 11 18 25	7 14 21 28	3 10 17 24 2 9 16 23 30	7 14 21 28	3 10 17 24
MO.	f.	g.	h.	i.	j.
1st	2 9 16 23 30	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29
2d	7 14 21 28	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27
3d	6 13 20 27	3 10 17 24	6 13 20 27	2 9 16 23 30	5 12 19 26
4th	4 11 18 25	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24
5th	3 10 17 24	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30
6th	1 8 15 22 29	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28
7th	7 14 21 28	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27
8th	5 12 19 26	2 9 16 23	5 12 19 26	1 8 15 22 29	4 11 18 25
9th	4 11 18 25	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24
10th	2 9 16 23	6 13 20 27	2 9 16 23	5 12 19 26	1 8 15 22 29
11th	1 8 15 22 29	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28
12th	6 13 20 27 5 12 19 26 33	3 10 17 24	6 13 20 27	2 9 16 23 1 8 15 22 29	5 12 19 26
MO.	k.	l.	m.	n.	o.
1st	4 11 18 25	7 14 21 28	4 11 18 25	7 14 21 28	3 10 17 24
2d	2 9 16 23	5 12 19 26	2 9 16 23	5 12 19 26	1 8 15 22 29
3d	1 8 15 22 29	4 11 18 25	1 8 15 22 29	4 11 18 25	7 14 21 28
4th	6 13 20 27	2 9 16 23	6 13 20 27	2 9 16 23	5 12 19 26
5th	5 12 19 26	1 8 15 22 29	5 12 19 26	1 8 15 22 29	4 11 18 25
6th	3 10 17 24	6 13 20 27	3 10 17 24	6 13 20 27	2 9 16 23
7th	2 9 16 23 30	5 12 19 26	2 9 16 23 30	5 12 19 26	1 8 15 22 29
8th	7 14 21 28	3 10 17 24	7 14 21 28	3 10 17 24	6 13 20 27
9th	6 13 20 27	2 9 16 23 30	6 13 20 27	2 9 16 23 30	5 12 19 26
10th	4 11 18 25	7 14 21 28	4 11 18 25	7 14 21 28	3 10 17 24
11th	3 10 17 24	6 13 20 27	3 10 17 24	6 13 20 27	2 9 16 23 30
12th	1 8 15 22 29	4 11 18 25 3 10 17 24 31	1 8 15 22 29	4 11 18 25	7 14 21 28 6 13 20 27 34

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Ancient Hebrew, that is table *a*. By knowing this, any intervening year is found. If, therefore, any year wanted is not in the list, take the nearest preceding one. For example, the Israelites marched out of Egypt in the seventh civil month of 2513; as the nearest preceding year in the list is 2502, and, of course, the first on the Cycle, we must count forward upon it until we arrive at 2513, which is table *L*.

*1722	2067	2412	2757	3102	3447	3792
1737	2082	2427	2772	3117	3462	3807
1752	2097	2442	2787	3132	3477	3822
1767	2112	2457	2802	*3147	3492	3837
1782	2127	2472	2817	3162	3507	3852
1797	2142	2487	2832	3177	3522	3867
1812	2157	2507	2847	3192	3537	3882
1827	2172	2517	*2862	3207	3552	3897
1842	2187	2532	2877	3222	3567	3912
1857	2202	2547	2892	3237	3582	3927
1872	2217	2562	2907	3252	3597	3942
1887	2232	*2577	2922	3267	3612	3957
1902	2247	2592	2937	3282	3627	3972
1917	2262	2607	2952	3297	3642	3987
1932	2277	2652	2967	3312	3657	*4002
1947	*2292	2637	2982	3327	3672	4017
1962	2307	2652	2997	3342	3687	4032
1977	2322	2667	3012	3357	3702	4047
1992	2337	2682	3027	3372	*3717	4062
*2007	2352	2697	3042	3387	3732	4077
2022	2367	2712	3057	3402	3747	4092
2037	2382	2727	3072	3417	3762	4107
2052	2397	2742	3087	*3432	3777	4122

Our 1879 A. D. began on table *a*, sixth of fourth month 5877. The Solar Cycle and eclipses prove us ONE YEAR, NINE MONTHS TOO FAST.

The first seventh day of all these years was the Sabbath, and as 1722 would have been the first year of the Antediluvian Solar Cycle it is a continuation of the seventh day from Eden. THE WEEK HAS NEVER BEEN BROKEN. The dates of all Scripture history show this. It is also proved by the Lunar Cycle of 285 years marked *. Fifteen times nineteen are 285. Hence, if we add 285 to the first line *1722 we will have 2007 and so on.

The years of the patriarchs from Noah to Abraham, like those from Adam to Noah are an accurate and most splendid record of Solar years. This is easily proved by noticing that the lines of the eclipses they requier are not broken by them. In this way science verifies each year.

The way by which we obtain the year 2082, when Abraham left Ur (a first year of this Cycle), is:

Gen. 7:11	Noah was 600 years at Flood.....	1656	A. M.
" 11:10	Arphaxad born after that "	2	years.
" 12	Salah born when Arphaxad was.....	35	"
" 14	Eber " Salah "	30	"
" 16	Peleg " Eber "	34	"
" 18	Reu " Peleg "	30	"
" 20	Serug " Reu "	32	"
" 22	Nahor " Serug "	30	"
" 24	Terah " Nahor "	29	"
" 32	Terah died when he was }	205	
" 12:4	Abraham was then 75 }		
		2083*	

* Terah left the city of Ur with Abraham on the fifteenth of the seventh month, 2082, table *a*, and died in Haran, 3083. Gen. 11:31.

HOW THE SOLAR CYCLE IS PROVED.

1. It is astronomical, being the movement of the moon.
2. It is perpetual and as true to-day as it was 4000 years ago at Herber's birth.
3. The 15 Songs of Degrees (Psalms 120: -134) represent the 15 years of the Solar Cycle.
5. A Solar Cycle of 15 years, but no other, will produce the Biblical dates and periods.

SELF-SAME DAYS.

Table *a* was 2082, when Abraham left Ur, and table *l* was 2513, when the exodus took place. The 7th months are alike in their dates of Sabbath days, therefore, the 15th of both would produce "*self-same day*" of the week (Tuesday) and date of the month. We read in Numbers 33: 3 that the Israelites left Egypt on the 15th of the first sacred month (7th civil) thus

showing in Exod. 12: 41, what Moses meant by "the end of the 430 years" falling on a self-same day.

Another self-same day is found in Ezek. 40: 1. In Chap. 33: 21, the Prophet says the city was smitten in the 12th year of the captivity, on the 5th day (Saturday) of the 10th month. The first six months of the captivity years fell on the one civil year, and the last six on the next one, as shown on the list of Captivity years; hence the 10th sacred (4th civil) month fell upon table *l*, which was 3418 A. M. Turning next to Chap. 11: 1, we read that in the 25th year of the Captivity "in the beginning of the year" that is 3431, on the 10th day of the month (first civil) "in the 14th year after the city was smitten" the hand of the Lord was upon me. This was Saturday again, table *o*. Both were Sabbath days and scientific.

"In the 3d (9th civil) month," Exod. 19: 1: table *l*, the Israelites entered the Wilderness of Sinai on the same day, that is first of the month, hence, the "third day," when the law was given was Tuesday, the 3d day of the week. It was also the 5th day (Pentecost) after the Passover in Egypt. Pentecost means 50th.

Our Lord was born on the end of the 3d month, 2996, table *j*, answering to our December.

The common Christian Era began with the 4th month of 4000, table *n*, which was year 1 A. D. It ought to have started with 4001, then 4002 would have been our 2, and so on. Owing to this blunder our years are 1 before A. M.

The Crucifixion was Friday, 15th of 7th civil (first sacred) month, table *m*, 4029, or 30 A. D. The Passover was eaten on Thursday evening, 14th. The 16th was Saturday, the Sabbath, and the 17th (Sunday) was Resurrection day.

The rich cluster of dates beginning Acts 20: 6 are 4058, or 59 A. D., table *l*. See Paul's Journey.

Table *k*, 2nd of 7th civil month (first sacred) is the date of Luke 6: 1, and should have been translated "2nd of first month."